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## Lessons in Spiritual Mind Healing by Ernest Holmes

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*Lessons in Spiritual Mind Healing is one of Ernest Holmes best works. Beginning with "THE universe is a Spiritual System governed by immutable laws of cause and effect", the book systematically takes the reader on a journey through Holmes insights into the spiritual universe and how you can begin to implement transformation in your life. One should read this book again and again and meditate upon it. Let it work on your subconscious and support your spiritual journey.*

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### Lesson 1 - THE universe is a Spiritual System

THE universe is a Spiritual System governed by immutable laws of cause and effect. Man is an integral part of this System, inseparable from It. At first he does not understand his own nature and thereby, by the very law which could produce freedom, brings limitation into his experience. This limitation he calls evil. Man can perceive his true relationship to the universe and live in such conscious union with it that he actually reproduces, in his own individual life, the vast cosmic order. This concept is identical with that held by most of the great thinkers throughout the ages.

We are not to think of the physical senses as opposed to Truth or Reality. The impression received "by the average person is true so far as it goes. It is not the objective experience but our subjective reaction to, and interpretation of, it which matters.

There is no such thing as Living Spirit and dead matter. There is a tireless energy moving in, upon, and through everything. We should not think of Spirit or Living Reality as being opposed to objective life. We should realize that there are different degrees of intelligence which constitute the livingness of things. The animal has more intelligence than

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the plant. Man has more intelligence than an animal.

The higher the form of intelligence the more volition it may have. The higher the form of intelligence the less restriction is placed upon it. Matter has form; intelligence has thought. Form is limited to the space which it occupies. Thought is not limited.

Spirit exists independent of time, space and form. Spirit is universal. The action of thought creates form; form automatically projects time and space. Spirit exists as pure Being whose sole activity is thought. Thought creates motion which gives rise to form. Time and space are its effects. Spirit conceives of neither time nor space, but only the immediate now. Ideas which give rise to things are in a universal here and an ever-present now.

The extreme absolutist or idealist is wrong if he tries to think of pure Being without any manifest form. One is the complement of the other. There must be both an inside and an outside to everything.

### CONCLUSION

From this analysis we gather these simple but all-important ideas: There is a Universal Creative Spirit whose sole mode of operation is pure thought. This is the only way It can express Itself. Since thought is the primary creative agency, it exists prior to motion, time, space or form, and is the

creator of them. Being Absolute Cause, It is in. dependent of any effects.

The effect of the creative power of Thought is not an illusion. Rather, it is an inevitable and necessary conclusion, without which even Spirit could not come into fruition. The physical universe is a result of the meditation of God. It is a projection of the Absolute Cause upon a screen of experience. It did not make itself and cannot change itself. It is real enough as experience, but never a law unto itself.

### PERSONAL LESSON

Spirit is omnipresent, therefore It is within me. I think, therefore, God thinks through me. My thought is the Creative Spirit thinking in me. This Creative Spirit is independent of any circumstance, condition or situation whatsoever. It is, therefore, possible for me to recreate my life. First I must learn how to recreate my thought. In order to do this I shall not have to deny any objective experience; I must merely create a new experience through a new order of meditation.

My hope of freedom lies not in believing that there is a Reality and an illusion; but, rather, in staying close to Reality, and in thinking about those things I wish to experience rather than their opposite. Spirit, as Absolute Cause, and the material or physical universe, as effect, do not contradict each other.

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## Lesson 2 - The higher ... must always govern the lower.

The higher form of intelligence must always govern the lower. There is a limitless Intelligence at the center of everything. This Infinite Intelligence thinks things into being. This Supreme Intelligence already exists and is gradually passing into the individual.

Individual evolution consists in becoming more constantly aware of this inner Life Principle. Gradually the Life Principle becomes specialized as the individual. As this takes place, the individual has increasing ability to govern his own life and create his own environment. This is the Law of Individual Selection.

It is the business of Spiritual Science to discover the right relationship between the Universal and the individual, and to realize that individual evolution is a logical and necessary outcome of the evolutionary process. The apex of evolution is to produce an individual who consciously reproduces the Life Principle Itself through his individuality.

At first this Evolutionary Principle works cosmically only, but gradually as the consciousness of man develops he takes his place in the creative order through conscious participation. Each must do this for himself.



In doing this we must learn that we cannot go contrary to the Creative Principle, but that we must submit ourselves to Its fundamental law if we would make conscious use of It. As man evolves in his consciousness he realizes himself to be some part of Pure Being; some part of the Absolute which controls all conditions.

There is a self-forming Intelligence at the center of every thing; at the root of all form. We have Spirit plus nothing from which all things are made. Spirit plus nothing leaves nothing but Spirit. Spirit, through thought, creates form; but is never caught in the form which It creates. Because Pure Intelligence is in everything, every thing must respond to intelligence. This is the secret of spiritual mind treatment.

## CONCLUSION

The whole process of evolution is to produce a being who can consciously co-operate with the Evolutionary Principle, which is Pure Spirit. At first we are ignorant of this because we have not realized that Spirit is at the root of every form.

Gradually we are brought to the realization that we are some part of this creative order. Gradually that which seemed to be imposed externally passes under our conscious control. This happens in such degree as we become consciously aware of the immediate Presence of Reality and our relationship

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to It. In this way we pass from bondage into freedom.

## PERSONAL LESSON

From the foregoing conclusions, I realize that there is a vast Cosmic Order of which I am some part. The Spirit is not only around me, It is the very root of my being. Recognizing this Pure Spirit as absolute unity and perfection, I can individualize It for definite purposes. The very law which has held me in bondage will now free me.

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## Lesson 3 - Everything ... rises out of One fundamental Unity

Everything, including our own individuality, rises out of One fundamental Unity. This Unity is both universal and infinite. There cannot be two infinities. Because there is a fundamental Unity, all of It is present everywhere.

Spirit is omnipresent in Its entirety. Therefore, the Life Principle exists wherever we fix our thought; in Its entirety. Everything flows from this Wholeness, whether it be on what we call the mental, the spiritual or the physical plane.

By giving conscious attention to any fact, we thereby individualize the Universal. We individualize that which is independent of time, space and conditions. These are the great facts with which the spiritual scientist works.

## CONCLUSION

Because the whole of Spirit is present at the point of our attention, it follows that the entire Creative Power of the universe is being individualized through that attention. This fact is of such tremendous importance that it should be thoughtfully considered over and over again. It is the key to demonstration.

Spirit exists everywhere in pure Essence, and is ever ready to take form; to become specialized

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or individualized. We are already specializing and individualizing this Pure Spirit, but doing so mostly in ignorance. Thus it is easy to see that this paradox exists in our experience: we are limiting our experience by the very Power which could as easily produce freedom.

There is only One Power; therefore there is never any opposite, adversary or otherness. The One becomes the many, and the many are rooted in the One. There are never two, there is always One.

## PERSONAL LESSON

I have been recognizing myself as separate from the fundamental Unity. I have been giving power to all sorts of limiting conditions and unhappy circumstances. I have created them because of my ignorance. Now, I must learn that I do not need to fight these facts, or combat these circumstances. I need merely to reorganize my thought and base it upon the recognition that there is but One Power passing into many forms.

Sickness, poverty and unhappiness are not a result of opposing powers, but are a logical result of the misuse of the One Power. I must get this firmly fixed in my mind. It must become so fundamental to my thinking that I no longer deny it. I must accept it. If it were not true, I should be caught in a mesh of circumstances over which I could have no possible control.

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## Lesson 4 - conscious mind ... subjective reaction

Although man is a single individual, he has both a conscious mind and a subjective reaction to his conscious thinking. We may think of this as an inner mind and an outer mind.

The chief characteristic of the subjective mind is that it can only reason deductively. The objective mind can reason both deductively and inductively. Inductive reasoning means any process of analysis by which we arrive at a conclusion. Deductive reasoning means thinking from the standpoint of an established conclusion on the assumption that the conclusion is correct, disregarding whether or not it may be true.

Experimentation has demonstrated that the subjective mind is incapable of inductive reasoning; therefore it must follow

the patterns given it. In doing this, however, it is always logical and works out every pattern, even to the minutest detail. Subjective mind may be controlled by the objective. It is upon this supposition that mind healing is based.

Thought reading, clairvoyance and many other psychic phenomena may be attributed largely to the transcendental faculties of the subjective. We should be certain at all times that the control is in our individual keeping.

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The subjective mind is the builder and sustainer of the body, and automatically knows the relationship between itself and the body. It can operate directly on any organism to restore health.

The subjective mind is entirely impersonal. Therefore its very nature compels it to assume any role given it. Naturally, it receives its realization of personality from our objective consciousness. It is because of this that "as a man thinketh so is he." If our belief in life and in goodness is greater than our belief in the negation of life and goodness, then this is the pattern which is being creatively operated upon by the inner Mind Principle.

## CONCLUSION

We do not have two minds. but we do have an objective and a subjective consciousness. The objective is volitional; the subjective knows only to obey. However, the subjective is creative. Silently it receives the impress of our thought and acts as though it were true. Since it is deductive only, that is, since it cannot argue. deny or reject, it must, by reason of its very nature, accept our entire beliefs. It apparently has the faculty of accepting other people's beliefs as well. This will be dealt with in a larger way later.

## PERSONAL LESSON

I have a conscious mind which can think from any viewpoint it decides to. It can analyze, accept,

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reject, deny or affirm. This is my outside mind, my intellect. I also have a subjective mind which really is not another mind at all, but is a deeper aspect of the Mind Principle in me. This subjective or inner mind of mine cannot analyze. It cannot reject. It always accepts without argument. It always acts without any process of reasoning, and it always acts creatively. It is the silent builder of my body; therefore, it knows everything about my physical structure.

This being true, there is already an Intelligence within me which knows every condition of my physical being, and which, under proper direction, can re-create any part of my physical being. Since it is receptive to all my thinking, I must be very careful in selecting the images of thought I permit to fall into its creative fertility. I must keep my mind filled with affirmative thoughts; with thoughts of happiness, of wholeness and of success. I must be careful and not permit suggestions from others to enter into my consciousness, if I wish completely to control my inner creativeness.

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## Lesson 5 - creative Subjectivity ... all-permeating Creative Medium

Just as there is an inner creative Subjectivity, so there is an all-pervading, an all-permeating Creative Medium. Just as there is an individual mind, there is a Universal Mind. The Universal Mind Principle is always subjective. Our individual subjective mind is our personal use of the Universal Subjective Mind. It is our individual use of the creative Power which runs through all nature and which gives rise to all form.

There is a universal Principle of Mind which receives the images of our thoughts and acts upon them. This does not mean that the Mind Principle is split up into parts, for It is always a complete unity. It merely means that each one has his personal share in Universal Mind. The only way that this Universal Mind can act as individual mind is by acting through the individual use of It. If we think this over very carefully, we shall see that we have at our disposal that which is both universal and individual at the same time.

It is through our individual subjective mind that we reach into the Universal Creative Law, because our individual subjective mind is some part of It. Our own subjective thought patterns are the bridge over which passes the creative Power of the universe, through our imagination into our external

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life. The individual subjective mind, in this way, becomes an organ of the Absolute.

To arrive at the greatest possible use of the creative power of thought, we must realize that the Universal Subjective Mind is the essence of every form. It is entirely unconditioned. It is without limit. It is infinite in Its possibilities. Being subjective, this Universal Mind never thinks of Itself in relationship to other things. That is, It never thinks in any circumscribed manner. Once It has an idea, It works accurately and mathematically on that idea, always with the purpose of externalizing it, never with the idea that there is any limitation.

When we think of our desires as already existing in complete fulfillment in Universal Mind, then It thinks of those desires as already accomplished facts without restriction or limitation. We work upon the plane of the Absolute, then, when we permit our thought patterns to operate with complete independence of any existing form. Since there is no element of time in the Absolute, It can only think of things as already accomplished. If we wish to use this great Creative Power to Its fullest capacity, we must learn to think of our desires as already accomplished. However, we should be careful and not limit them by any existing circumstance. There is a law of correspondences in nature. For every external fact there is an inner thought

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pattern which exactly corresponds to it. This is why Jesus said that when we pray we must believe that we already have received what we ask for. In this way we are thinking in terms of the Absolute and not of the relative. We are planting a seed in the Mind of the Absolute which will bear fruit. We are creating a nucleus which, as soon as it is created, exercises an attractive force, drawing to it everything necessary for its own accomplishment. Our thought of anything creates a spiritual prototype of that thing. Within this prototype there is a law of growth which ever tends to produce the desired result. This is the Law of Cause and Effect.

### CONCLUSION

There is only One Universal Creative Mind. Each one of us individualizes this for his own use. He is doing this whether he is aware of it or not. Since the Universal Creative Mind is without volition of Its own, it must receive the impress of our thoughts and act upon them.

Our own individual subjective minds, containing, as they must, the sum-total of all our thought patterns, are always projecting these thought pictures into the Universal Creative Mind. This causes It to react toward us in such a way as to produce in our physical bodies and in our environment, the physical likeness of these thought patterns. In this way, our



own thought patterns, subjectively accepted

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and held, become our medium between the Absolute and the relative.

### PERSONAL LESSON

I am surrounded by an infinite, creative Law of Mind which is without limit in Its capacity to create or to do anything for me that needs to be done. This Creative Mind makes things out of Itself. It can combine any circumstances to produce Its will. Since It is without limit, I have a Power at my disposal which is adequate for all my needs. I must learn to think of It as always operating upon my desires and never failing to act intelligently and creatively upon them.

I must learn to accept my desires as though they were already accomplished facts. I must have implicit faith and confidence in this Law. I think that I should learn to realize that I have a silent Partner Who will never fail me; Who never needs to be coerced or beseeched; Who never argues, but Who always sets to work for me.

Naturally, if I wish to experience that which is good, I must no longer think or act in a destructive way. This, it seems to me, is the only restriction I need consider. I am dealing with the Law of Life which is a complete unity. It will never operate against me or against anyone else, because in doing so it would destroy Itself.

All my thought patterns, then, should be based

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upon goodness, truth, kindness, love and harmony. But I should ever be afraid to use this Law for personal purposes, since they also are included in Its nature.

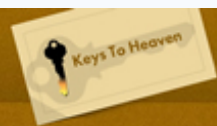
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## Lesson 6 - We must learn to trust in the law of growth.



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" . . . he who believeth shall not make haste . . . ." We must learn to trust in the law of growth. We do not force a seed into a full grown plant. There is a law of evolution or unfoldment in nature which does this in logical sequence.

There is no mental coercion in using the Law of Mind any more than there would be in using the creative law of the fertility of the soil. We plant a seed in it, it evolves a plant. To plant a seed of thought and then uproot it through doubt, denial, undue haste or anxiety, is to neutralize our own effort. It would be like planting corn and then uprooting it every few days to see if it were growing. We must learn to trust this law of growth since it is a natural part of the order of Cause and Effect.

We must be careful and never think of this Law as though it were two forces. There is no good and evil in themselves. There is merely One Life Force, but there is more than one way to use It. If we have been using It in a limited way we can reverse the process and use It in a less limited way.

Evil is brought to us through the same law which produces good. If we would no longer experience

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evil we must no longer think about it or act on it. If we would project abundance of everything worth while, we must be free from anxiety or any sense of pressure, particularly we must guard against any sense of discouragement, and for all of these are an inversion of the Life Principle.

The gardener plants his seed and waits joyfully for the harvest. So the one who uses the Science of Mind must realize that he does not put the vitality into his thought, he merely experiences the result of the vitality already inherent in the Mind Principle.

There is neither strain, concentration, nor any particular effort of the will needed in doing this, but there must be a careful weeding out of negative thoughts; and there should be a great sense of joy and thanksgiving, and an enthusiastic acceptancy as we wait for the certain harvest.

## CONCLUSION

Just as we have our physical gardens which we plant, knowing that some specific creation will take place, so we may plant the seeds of our thought in Universal Creative Mind, knowing that they will produce after their kind.

Thoughts of abundance will produce abundance. Thoughts of limitation will produce limited circumstances. Unhappy thoughts will produce unwholesome conditions in the physical body. Fear

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will inhibit faith, and doubt will keep from us the very thing we desire.

The Creative Medium is already here, we merely use It. Instead of concentration we need faith.

We should always have a happy attitude toward the Law. We should realize that this act of creation is silent and invisible, but that it is also irresistible. It will certainly bring into our experience the things we need if we trust Its invisible power.

## PERSONAL LESSON

I must always have implicit confidence in my invisible Partner. My faith must be great enough to exercise patience, to be willing to wait until it is fulfilled. If I earnestly and sincerely desire some good today, then I should definitely and deliberately create the image of that good in my mind, and accept that it is going to take place in my experience. Having done this, I should go about my daily affairs with calm and joyful expectancy.

I must free myself from every sense of strain, tension or doubt and make a complete mental surrender to the Law.

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## Lesson 7 - The Universal Spirit

The Universal Spirit cannot recognize anything outside Itself. The Universal Creative Spirit is not a person and yet It is the root of all personality. It permeates all space just as the ether does, and, being an undivided unity, all of It is present everywhere.

We are this Universal Presence as person. We are a point where It recognizes Itself as person. We are Its personality in individualization. It is perhaps impossible for us to think of Infinite Person without thinking of outline, limitation, et cetera, but it is possible for us to think of ourselves as being rooted in an Infinite Personalness which is the abstract essence of all concrete personality. Perhaps it would be easier to think of It from the viewpoint of an Infinite Self, One equally distributed, an ever-present Living Consciousness permeating ourselves and everything else.

In this way we may grasp something of the significance of the invisible side of every man's self, for the invisible Self is infinite and without limit. It is cosmic. It is God. Here, perhaps, is one of the most difficult and abstract truths we can ever attempt to realize. It is so simple and yet

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so profound. Just as there is but one energy in nature which energizes everything, and one universal ether which flows through all things, and one universal substance which takes form in all things, so there is One Universal Spirit at the root of every individual mind. We must learn to think of ourselves as rooted in such an Infinite Personalness, infinite not only in Its Intelligence, but in Its responsiveness to us.

There is one other concept we must add to this. The only way the Spirit can operate for us is by operating through us. Therefore, in a certain sense, we may truthfully say that It can only know about us what we know about ourselves. In the evolution of our thought, we have used the creative Law of our being in ignorance and thus produced bondage. In this way we may say with Emerson that ignorance is the only sin there is, and, by the same token, knowledge is the only salvation. But knowledge must be used with wisdom; else we shall continue to create evil circumstances.

We have been imposing bondage upon our experience by the same Law which could as easily produce freedom. The laws of nature are always just because they are inexorable laws of cause and effect. This does not mean that there is any evil in nature; it merely means that we may individualize nature as either good or evil. Hence, punishment and reward are automatic. The laws of nature which seem to be our enemies become our

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friends when we use them constructively. Here we are apparently caught in a paradox, and we at once sense that the only possible salvation must come through that form of self-expression which is constructive. The riddle of this apparent negation is solved when we realize that Infinite Goodness alone could be consistent with Infinite Personalness. In other words, we must realize that the nature of Being is such that we cannot attain to our highest concept of personality other than by identifying our personality with a Universal Wholeness.

The law of experience has been a hard taskmaster, but it has led us to what may be symbolically presented as "the Throne of Grace." In other words, we must bring the law of our lives in subjection to the Spirit, which is the true universal side of our nature, and, in a sense, the Infinite Person in which we are rooted. This merely means that all of our thoughts and acts should be in accord with goodness, truth and beauty.

In this way alone are we true to the nature of Reality, which is the very root of our being. Its nature has no conflict either in Itself or with us, nor can It refuse our advances toward It, since we exist for the purpose of Its self-expression. If we always bear this in mind and approach the Law from this high motivation, we shall never bring anything but good into our experience. We must identify our own being with the Universal Mind.

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This is a thing of feeling rather than of analysis.

By intuition we already know that we are One with the Infinite. We must come to recognize the Universal Spirit, with which we commune and in which we live and move and have our being, as a constant source of inspiration and of guidance. In this way our thought patterns gradually form themselves in such a manner as to conform to the nature of Reality.

The Law of Mind is a doer and not a knower. It can only know about us what we know about ourselves. It is really an automatic, but creative, reaction to our thought. If we would have complete freedom, we must learn mentally to identify ourselves with that which is complete, with that which is pure, perfect and whole. We do this more through feeling than by analysis.

## CONCLUSION

Our whole endeavor is to personalize the impersonal, that is, to individualize the Creative Spirit. While we cannot think of God as an infinite person, that is, as a being with any limitation what-soever, we should think of the Creative Spirit as that Infinite Being in whom all personality is rooted. Thus each is continuously individualizing God, and thus, also, each is individually using the Law of Cause and Effect.

If we will think these things through we shall arrive at certain conclusions, namely: that every

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man is an individualized center of God-Consciousness, surrounded by a Spirit of self-knowingness and a Law which executes this self-knowingness with mathematical certainty. Now what we want to do is to use the Law in such a way as to cause It always to produce freedom, joy, happiness and success for ourselves and others. Inspiration, revelation and human experience have proved that the best way to do this is to think of ourselves as rooted in the Infinite, rooted in love, and what ever stands for goodness or that which is constructive.

In this way we are continuously impressing upon our own nature the idea that we are One with the All-Creative Father. Moreover, we are forming our thought patterns in such a manner as to make it impossible for them to produce anything other than good. This will in no way restrict our use of the Law for personal purposes, but rather, will accentuate such use of the Law.

In expressing more life we are expressing a greater degree of the Infiniteness of the Spirit. We are more completely personifying It. This is the real purpose and meaning of existence. It is the nature of the Spirit to express through us, not in limitation, fear or want, but in freedom.

The best possible thing we can do, then, is to think of ourselves as forever One with the Eternal Mind, with the everlasting Spirit. It is not only the Spirit, it is our spirit, our real and true but invisible Source.

This is the highest concept which

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has ever come to the mind of man, and the truest.

If we were to examine the life and teachings of that very small group of people throughout the ages, who have exercised the most profound influence upon the human race, we should unerringly discover that they have been those who have formed this close union, or perhaps we should say, those who have been the most conscious of this intimate union. Therefore, we are perfectly safe in saying that this is the correct method, consciously to identify the self with the Spirit.

### PERSONAL LESSON

Spirit is at the root of my being. I am the God intended person. I have an intimate Source from which I may draw inspiration. All the warmth, color and responsiveness that there is surrenders itself in its entirety to me, for me, and through me. Because of this I have an intimate and unified relationship with. every person, every thing and every event. I am One with all that is.

There is a universal "I Am" or Being, which I individualize. This universal "I Am" finds expression through me as the individual "I", myself. There can be nothing between It and what I am; Because It is the very essence of my being. This has always been true, but because I have been ignorant of this fact and have thought of myself as being isolated from the Spirit, and separated from my good, I have not realized my true

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nature. Now I must learn to reverse the whole process of my thought. Daily I must practice a conscious recognition of the Divine Presence until this Presence becomes the most real thing in my entire life.

Everything that I believe to be true about the Spirit, I must understand is also true about myself. Its Goodness is my goodness. Its Power is my power. Its Presence in me is my true self. There is only one true Self, and because we are all unified in It, we are all unified with each other.

When this lesson is finally learned and clearly understood, it will in no way lessen the importance of the individual; it will in no way deny the reality of a person, nor even of a personality; it will merely tie it to something bigger and more inclusive.

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## Lesson 8 - No matter how high we go in the spiritual realm



No matter how high we go in the spiritual realm, we shall never depart from natural and universal law. It is never necessary to give any theological meaning to the laws of nature.

The Universal Mind responds to each, and this response is measured by the individual's recognition of the Universal. The Universal Mind Principle, being subjective, must mathematically reproduce for us the exact picture of our belief in It. If we wish guidance from It, we must impress our own consciousness that we are going to receive such guidance. If we wish to direct It, we must impress our own consciousness with the idea that we are directing It. It is because of this that we may learn to control our conditions through the creative power of thought.

We give direction to Something which is without limit; call a force into action greater than our own. Being universal It is limitless Life, It must be limitless Power. Life, Power and Intelligence cannot stop short of the fulfillment of any purpose given to It.

This Universal Law works impersonally until we consciously personalize It. This, of course, is true of all other laws in nature. If in ignorance we

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use this Law destructively, It will harm us. Other-wise It remains not only an obedient servant, but a helpful friend. We could ask for no greater servant than the Universal Mind, which is entirely impersonal but infinitely intelligent. We never have to bargain with this Mind. It is always responsive.

We do not have to know the specific means by which our good is coming to us, for it is inherent in the Law. We must be sure and never doubt that this good is forthcoming. Our intellect may become a great hindrance or a great help. If the intellect causes doubt it is a hindrance. If, on the other hand, it reasons these things through and comes to the conclusion of their reality, it is a great help.

## CONCLUSION

The Universal Mind responds to us by corresponding to our mental approach to It. If our approach is constructive, only good can come from our use of this Infinite Law of Cause and Effect. The slightest element of destructiveness, however, will bring a corresponding punishment upon us. This is not because of any theological anathema, but because of the Law of Cause and Effect with which we are dealing.

It is not our business to run the entire universe, but we do have a perfect right to govern our own environment. Nothing can hinder our doing this but doubt and a limited concept of our relationship to the universe.

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## PERSONAL LESSON

I must never forget that the Law of Mind perfectly reflects my ideas, whether I call those ideas good, bad or indifferent. I must never forget that the Universal Mind, being Infinite Intelligence, knows how to bring about any desired good I may entertain. I must never forget that my approach to this Universal Mind is through my own inner thought, and that there is nothing which can hinder Its operation through me but my own doubt.

Every day I must believe that I am receiving Divine Guidance and Inspiration, and every day I must declare that Guidance, Inspiration and Power are mine. I must learn to believe that I exist at the very threshold of limitless opportunity. I must accept myself as I desire the Law to accept me. I must realize there is nothing in the universe opposed to me other than my own doubt or any desire I might have to use the Law destructively. Since I have no desire to use the Law destructively, I know there is nothing against me. There is nothing that can hinder, impede or impair my progress.

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## Lesson 9 - Relative First Cause

Relative First Cause means the individual use of the Original Creative Power of the Universal Mind. The whole object of the Science of Mind is to understand the relationship between the individual and the Universal, and to learn how to make conscious use of the Universal Power for personal purposes for one's self and others.

All objective conditions and facts and experiences are in relationship to an invisible Cause which is Creative Mind. No condition, whether we think of it as positive or negative, arises out of itself. It is always subject to its cause. Evil has no power in itself; it is merely a negative way of using a positive power. However, because all conditions have a sequence of cause and effect as soon as any particular condition exists it may continue to project lesser conditions around it. These secondary causes, however, are projections and never things in themselves. We become caught in a sequence of these negative conditions. We come to believe in them as positive within themselves and thus are caught in a perpetual trap.

The way to escape from this dilemma is to look through the condition to the primary or First

Cause where energy, intelligence or power exists without any limiting circumstances whatsoever. To do this would be to think in the Absolute.

The use of affirmations and denials is for the purpose of clarifying our thought, both conscious and subjective, thus enabling us to get back to First Cause and to start a new chain of causation in motion. Every creation starts as a thought image or idea which exists in complete independence of the form it takes. This is the way the Cosmic Spirit works. It is our privilege to reproduce Its operation in our own lives.

Consciously or unconsciously, we are always using First Cause, because, we are always impressing some idea upon It. If, then, we find negation in our lives, we must reverse our process of thinking, starting out with a pure ideal as a pattern for our thought. We must regard the ideas as real. We must bring our unconscious thought action under control of conscious volition. This is the only way we can determine our destiny.

We may easily discover whether or not we are doing this by watching our thought processes and seeing if their fulfillment depends upon any known existing circumstance.

We think in the realm of the Absolute in such degree as we withdraw our thought from thinking in terms of the relative. All ideas are formed in the present, since there is neither past nor future to Reality. Thus we must picture our desires as

already created. We must be very careful to avoid any anxious thought, for this would be to cast doubt. If we do not know what decisions to make, we must declare that the Divine within us does know. In this way we shall tend to make the right decision. Having created the spiritual prototype of our desire, we must trust the Law to bring it into fulfillment through us. Right mental attention, freedom from anxiety, calm trust and belief, daily practiced, will finally prove to us that we are dealing with an intense Reality.

## CONCLUSION

Everything that exists in our experience today is in the nature of effect. By accepting these effects as things in themselves, we tend to perpetuate them, and unconsciously to create new effects which logically flow out of present circumstances. Therefore, we must daily practice a conscious approach to Absolute Cause. This is done by deliberately turning away from every appearance and definitely realizing that we are dealing with a Power which is absolutely unlimited.

We must realize that when this Power creates something for us, in every act of such creation It projects the circumstances necessary to Its complete fulfillment. It projects every relationship whether we call such relationship time, space, or sequence. This is the secret of right mental work -to judge not according to appearances, but to

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judge righteously. Even our right decisions are involved in a correct use of this Law. When the Law works for us, It will work through us and will gradually lead us to the accomplishment of all legitimate desires.

## PERSONAL LESSON

I must watch very carefully to see whether or not I believe that my good is depending upon any circumstance either in the past, present or future. I must know that my decisions are molded by an Infinite Intelligence and that once I have created a clear thought pattern of acceptance, something definite is happening in the invisible realm.

I must never be afraid to use this Law and must relieve myself of all anxiety as to whether or not It will work. I must remember that since It is a Law, It cannot help responding. My endeavor, then, is not so much one of impressing the Universal Mind-in fact it is not this at all-my whole endeavor is to create a belief within myself which permits the Law to work in a new way for me. I must be willing to work patiently until my own subjective thought patterns are transformed.

I can easily tell when I am doing this by watching the reaction of my own thought, for when it is completely free of anxiety, fear and doubt, and when it has absolute reliance upon the Law, then I am certain to obtain the desired result.

This is entirely a question of dealing with the

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Principle, and dealing with It directly in my own thought. This is the thing I must continuously keep in mind that "they that dwell in the secret place of the most High, shall abide under the shadow of the Almighty."

Just as I hide away the seed in the creative soil, knowing that it will produce a plant, knowing that it is not limited by any other plant or any other seed or any other soil, so I must hide away my ideas in Divine Mind, knowing that there is no circumstance, past, present or future, which can, even to the slightest degree, impede, impair, or hinder my demonstration.

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## Lesson 10 - Nothing is more important

Nothing is more important than that we should understand our relationship with the subconscious self. In order to do this we must realize that our own so-called individual subconscious mind is merely the place where we use the Universal Law of Cause and Effect. This means that we are surrounded by an intelligent, Creative Force which acts upon our thought, but which can only act for us individually through our thought. Thus It automatically becomes to us what we are to It. In other words, It is a law of reflection. It is to us what we believe It to be.

This should not seem strange, once we have it firmly in mind that we are dealing with Subjectivity, a force which knows how to do, but which works only on direction. Of course, we have been using this Law all the time but largely in ignorance of Its true nature. The whole race has been using It, since there is but one Universal Subjectivity. What the whole race has experienced becomes a race law operating through the individual until he liberates himself from its action.

Subjective Mind can deduce only. It knows nothing about processes of reasoning. It merely draws conclusions. If we would make the best use of It, we must be certain that our conclusions

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are both broad and deep, and, so far as possible, we must learn to think in universal terms, always realizing that the bigger the concept, the more dynamic will be our use of this Law of Mind.

It cannot be too often stated that our individual subjective mind is the medium between the whole creative process and our personal experiences. When we impress an idea upon our own consciousness, we are really impressing the idea upon the Universal Subjectivity. Our consciousness is the instrument through which It individualizes in our experience. Consequently, the bigger idea we have of ourselves, provided such an idea is true, the greater will become our experience.

While it is true that everyone must discover his own method of getting in touch with this universal Creative Power, we should all bear in mind that we are always in touch with It, since It is right where we are. If we wish to make a demonstration, we should endeavor mentally to accept its complete fulfillment, and meditating upon this for a few moments, we should feel as though the whole picture passes into the medium of the Power which receives it and which is perfectly able to project it into form. This is the relationship of the individual mind with the Universal. It is intimate and personal.

At this point, *let us be careful to recognize that the Universal Subjective Mind is a Law. It is not a person.* However, It acts as though it

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were personal when It responds to us. We impress an idea upon It. It at once sets to work to project this idea into definite form, a form which perfectly corresponds with the idea. Even if our idea were an entirely new one it would make no difference to this Creative Medium, since It is infinite in Its ability to accomplish.

If we will remember that this Universal Mind must act deductively, then we shall see that It accepts as true that which

we place in It, asking no questions, making no denials, going through no process of reasoning whatsoever. It does, however, bring infinite Intelligence and limitless Power to bear upon the fulfillment of this idea.

Since our personal subconscious is really the place where we use the Universal Law of Mind, it logically follows that the images of thought and belief which are held in our consciousness automatically and continuously provide the patterns upon which the Law of Mind shall work for us. This is why it has been said that what anyone is, and what he has, is a result of the subjective states of his own thought.

Possibly we might compare the action of this Universal Mind to an infinite reservoir of water high up in the mountains. We already have the pipe laid from this reservoir to our dwelling. It is piped into the kitchen, the bathroom and perhaps into various other places in the house. We turn on the faucet and out it flows. The water

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flowing through the pipes does not know whether we are going to use it to boil eggs or make ice cubes and of course, it knows nothing about a contemplated sprinkler system for the lawn. However, the day arrives when this system is installed. We lay the pipe and every few feet put in an outlet. Next we turn on the water and automatically the lawn is sprinkled. We have given a new form to a fluid which had no design within itself relative to us until we gave it one.

This is perhaps, rather a crude illustration, and yet it demonstrates how the Universal Mind, flowing through our use of It, through our intention about It, and acceptance of It, takes the form which we give It. It becomes personal because we have personalized It. In like manner we are personalizing all the laws of nature we use. This is what is meant by saying that the Universal can act on the plane of the particular only by becoming the particular.

The Law can only give us what we take. This is the reason Jesus so often said that it is done unto us as we believe. When we realize that the Universal Mind must be subjective, just as any other law in nature is, and when we realize that we are in continuous touch with It at all times, we shall see that It is always working on our images of thought, even though we may be in utter ignorance of the fact. This is why it is that "as a man thinketh in his heart, so is he." Our external

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situations correspond to our internal beliefs. While we are ignorant of this we are bound by the way we use the Law of Freedom. Jesus implied that this Law becomes either a friend or an adversary according to the way we use It.

Not only is the Subjective Mind amenable to suggestion by the objective, there is an equal re-action of the subjective upon the objective. In this way we are continuously receiving impressions from the inner mind while at the same time we are continuously giving impressions to it. In this way a logical action and reaction take place.

Because of the diversity of ideas which are held in the subjective, it is not always possible to know whether we are following pure intuition or whether or not we are being led by subjective but unconscious thought patterns which have accumulated through the ages or through our own personal experience. Intuition would invariably be right if it were never hindered by subjective confusion. The best we can do at present is to watch these actions and reactions very carefully, always working to know that pure Intelligence alone leads perfect Love alone guides and Goodness alone controls.

Our simplest approach would be to think of the Universal Mind as containing the potential possibility of every legitimate desire; as being an ever; present friend ready to do everything for us; as being devoted entirely to our good to the supplying

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of every need. When we learn to start from where we now are and, forgetting our old patterns of thought, which have limited us, begin to enlarge them, to increase our belief and faith, and to accept a greater good daily, we shall soon



realize that we are dealing with an actual force.

## CONCLUSION

We are so intimately connected with the universal creative God Power that it is impossible to get away from It. Hence, we never have to wonder whether or not we are in touch with It. It is where we are and we are in It. It is in us; It is around us and flowing through us. We give direction to It. We have a perfect right to use It for any legitimate purpose of self-expression. If our whole intention is toward more life for ourselves and others, then nothing evil can result from our use of this Law.

It would be legitimate to use this Law to demonstrate a loaf of bread, an automobile, a house, a physical healing for ourselves or others, or for any other purpose whatsoever. This Law is neither big nor little. It knows nothing about time, space or limitation. It merely knows to do. Since it is deductive only It cannot argue. Therefore It must accept our conclusion about It as Its conclusion about us. We do not have to go anywhere to find It, because It is an immediate Presence within us.

The individual subjective mind, which is the

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sole and only medium between the Absolute and the relative, contains the thought images of the ages. There is always a tendency of these thought images to seek expression through us. Therefore, much that seems to be intuition is really suggestion operating hypnotically and mesmerically upon us. It would be wise to watch all of our impressions and to be certain that any of them which contain the slightest degree of negation cannot emanate from the original source of Pure Spirit. Practice will gradually lead us to be more proficient in doing this. Since there is nothing which can inhibit our thinking, there is no restriction other than the one we ourselves create. At first we are ignorant of these stupendous truths, but gradually, as their meaning clarifies in our thought, and as we begin consciously to use the Law, we discover that we are shaping circumstances in our lives more nearly after the heart's desire.

We may not yet have arrived at complete freedom, but we are on the road and we should be happy in the certain knowledge that we have an Infinite Power at our disposal.

## PERSONAL LESSON

I can now see that my limitations have been a result of my ignorance of the true nature of my being. I am not going to blame myself nor anyone else for this ignorance or for this limitation; rather

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I am going to begin today to increase my faith, to extend my expectancy and to enlarge my whole idea of life. I am going to act as though I had an Infinite Power at my disposal which is entirely devoted to my good.

I do not feel that there is anything selfish about this, since I am aware that every person has the same good at his disposal. I know that I am dealing with a mathematical Principle of Cause and Effect. I know also that anyone can use the figure two as often as he wants to without exhausting it, or without robbing anyone else. Therefore, I realize that my self-expression, my health, happiness and success in no way restrict any other person. Instead of thinking of myself as being selfish, because I use this Law, I am going to realize that the more I use It, and the more joy and freedom I get from It, the more divine and wholesome will be my example to others. In fact, I can now see that it is only as I learn first to free myself that I can hope to free others.

I must carefully watch all inward impressions and know whether or not they are reactions to race or personal suggestion. Daily I must declare that pure intuition governs me, even as perfect faith controls everything in my experience. Daily I must say to myself that I am controlled by the Supreme Spirit alone, and that there is nothing in me which can mistake the false impression for pure intuition. Above everything else, I must continuously

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expect that right impressions alone can enter my consciousness or find outlet through my actions.

I am going to enter into this game of life with great enthusiasm, with calm joy and with a deep and abiding faith in the Invisible. Every tomorrow will be better than today. My experience will continuously expand until limitations, as I now understand them; will have passed entirely from my experience. It is the life more abundant that I have sought, and now I accept that I have an Infinite Power at my disposal.

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## Lesson 11 - The will is a directive power

The will is a directive power rather than a creative agency. Man never really creates anything; he merely uses a Creative Force.

This Creative Force is not coerced; It is recognized and used. It is the office of the will to hold thought in place long enough to do this. We combine and distribute the operation of a Power which already is.

We know this is true in all physical sciences and it is no less true in the Science of Mind. We do not create energy, we use it. We provide conditions through which it may flow along the line of our desire.

The will consciously decides what we are going to think, but it is never the real creative agency. If we think of the will as directive rather than creative, and think of the inner feeling of conviction as giving real life to our intention and receptivity, and also think of faith in the invisible as necessary to all our work, we shall probably have a right mental attitude and outlook.

There is no strain either on the mind or the nervous system in this process. There is never any clash of mental powers, but rather a peaceful attitude, and, of course, a consistent determination to think straight. This in no way denies the importance

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either of the will or the intelligence, for both are necessary functions in the creative order.

The will is a conscious directive power but never seeks to compel. We should develop the ability to focus by definite intention rather than to concentrate by any form of coercion. In doing this, the will should surrender itself to the thought that once having given direction to the Creative Power, it must be willing to take any part in objective life that is necessary. It may now relax and permit the Power to work for it. It does not try to peer around the corner to see if the thing is really going to happen.

We bring our intelligence into play to be certain that we are making a right use of the Law, and particularly to be certain that we are willing to experience the consequence of such use of the Law. Having done this, we refuse mentally to accept any opposite viewpoint. In this way we consciously create new conditions. The will gives us the self-control not to compel nor to coerce, but to live in constant agreement with our own word.

If we try to will things to happen or spend too much time in strenuous mental concentration, we are likely to defeat the very purpose we wish to attain. The very strenuous approach is a denial of the spontaneous flow of the Power we are using. We must free the mind from all anxiety.

The Law is always working and never needs any rest. We should dwell quietly and serenely

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upon this fact. No matter how deeply philosophical our thought may be. there should always be a mental relaxation. We should spend a certain amount of time in meditating upon what we are, rather than upon what we wish to do, since this opens up a larger possibility. It is really seeking that larger kingdom in which the possibility of all lesser things is included. All nature, all life, all law, is good when rightly understood and correctly used. We have a oneness with the Whole. We should enter into conscious possession of our relationship with the Infinite and inwardly enjoy this experience. We are always at the center of Infinite Life and limitless possibility.

There is nothing selfish about this idea, since it is true of everyone. We must enter into the spirit of life if we expect that Life which is Spirit to pass through us. Our attitude should be purposeful, and we should never allow the will to relax its control over our mental attitudes. This is a control of decision rather than of coercion. Our ability to demonstrate rests in our inner recognition that we are One with the Supreme Spirit. We are individualized centers of God-Consciousness.

### CONCLUSION

The will is given us to use as a directive agency but not as a creative force. The will never coerces, compels or supplants; it merely comes into agreement

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with it merely determines to hold thought in place long enough to permit right action to take place.

The Great Life Principle is always surging to express Itself and needs no coercion. It does, however need direction, just as we would direct electricity or any other natural force. The will is a tool an implement. Backed by feeling and conviction by acceptance and grateful recognition, the will permits the Great Creative Force to do something for us. It does not concentrate this Force; it merely looses It into definite action.

The will can be active, passive or neutral. That is it can consciously draw in, consciously give out, or consciously remain in a state of equilibrium. In this state of equilibrium it is neither receiving nor giving out, it is enjoying its own being, much as we would enjoy the beauty of a sunset.

### PERSONAL LESSON

I must always remember that my will is merely an instrument of the Spirit within me. It enables me to focus my attention, but I do not have to use it compel. The Spirit and the Law are not reluctant forces waiting to be coerced. The Spirit is the life-giving warmth and color of the universe, diffused through everything. The Spirit is my spirit now. The Law is ever my obedient servant.

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I shall use my will as a directive agency only. I shall not try to force situations, but permit them to take place. I shall use my will and intelligence in this way; that is, I shall refuse to believe that appearances either create or govern themselves. I shall determine to think straight at all times; to remain true to Principle; to be faithful to my trust in the Invisible whenever my thought gets off its pathway, I shall use my will and determination to bring it back; to focus it, but without any attempt toward mental concentration. I shall be careful not to coerce or hold thoughts or try to compel things to happen. In this way I shall blend my will and my inward emotion with definite decision.

I know that all the Power there is already for me and there is nothing against me, either in the visible or in the invisible. Therefore, at all times, I shall be mentally relaxed. If I am mentally relaxed I shall also be physically relaxed. My work will be done with ease rather than through strenuous effort. I shall enjoy doing it because it will be more like painting a picture than trying to create a form.

I shall remain joyous, spontaneous and expectant at all times, and if at any time my thought departs from this, quietly and patiently I shall use my will to put it back in place. I shall remember at all times that it is Life that gives; I am Its

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Quietness, confidence and peace, coupled with absolute certainty is the method I shall follow.

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## Lesson 12 - The basis of all mental healing

The basis of all mental healing is in a change of belief. Since the subjective mind tends to create all beliefs impressed upon it, it follows that in mental healing the whole object is to change the belief. In order to do this we must have a solid ground of conviction upon which to base our beliefs.

There is but One Primary Cause. It is perfect. This Primary Cause is pure Spirit, unhampered by any condition whatsoever. It is not subject to sickness or limitation of any nature.

Our subjective thought patterns are so filled with the belief in sickness and limitation, which has been handed down from countless generations, that we all have an unconscious conviction of the necessity of suffering. To get away from this we must plunge through these subconscious reactions and endeavor to merge into the realm of pure Spirit, the Unconditioned, the Perfect and the Absolute.

Any mental statements which will help us to do this are good. We must realize that disease is not an entity or a thing in itself. It is merely a negative condition logically flowing from a misuse of the Principle of Causation.

These subjective thought patterns are so numerous

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and so deep that the new idea does not always instantly, change them. Gradually, however the habitual false thought patterns tend to loosen and disappear, and gradually a new channel is cut through to pure Causation which is always perfect.

Since it is sometimes difficult for one to do this for himself it is perfectly legitimate for him to engage the help of another, who, by long practice and much experience, has not only gained complete confidence in the Law and Its operation, but has also gained complete faith in his own ability to use this Law. The patient puts himself in the position of being willing to receive his good even though he cannot see it or consciously entertain it. The practitioner puts himself in the position of knowing that this good is flowing through his patient; that the perfect Life Stream is circulating in him. In this way the consciousness of the practitioner becomes at least a temporary medium for the stream of Perfect Life through his patient.

Realizing that there is but One Universal Subjectivity which flows through each person as what we call the individual subjective mind, the practitioner does his entire work within his own consciousness for his patient. The result is that the consciousness of right action which rises in the practitioner's thought also, simultaneously, manifests as right action through the patient's body.

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The practitioner withdraws from the contemplation of disease, with its symptoms, and thinks of the patient as a pure spiritual individual. He thinks of the patient as being as pure and perfect as is God, the Living Spirit. All of his affirmations are built upon this proposition. According to the law of subjective action and reaction, the result of this is to awaken a corresponding receptivity in the mind of the patient, which produces a corresponding flow of Life through him.

The process is very simple and very direct. There is never any sense of control in this; it is, rather, a sense of recognition and realization. Whether the treatment is what we call absent or present makes no difference. The only advantage in present treatment lies in the explanation of these principles to the patient. Aside from this, there is no advantage in what is called present treatment.

It is important to know that this Creative Law works independently of the intellect. Hence, even an intellectual barrier on the part of the patient is no real barrier, provided he is willing to receive the healing.

## CONCLUSION

Spiritual mind healing is based upon the theory that every individual is perfect at his Source. The Source of every individual is Pure Undifferentiated Spirit. This Spirit is not sick; therefore It does not need to be healed.

In spiritual mind healing the belief alone needs

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to be changed, thus permitting a new flow of pure Spirit unhampered by any thought of restriction, pain, disease, etc. It would be impossible to arrive at this conclusion unless one were firmly convinced that such a pure Spirit is at the root of every man's being. According to the Law of Cause and Effect, which works from image, idea and belief to form, it follows that in mental healing one must rise above the belief, the idea and the form which produce the disease. No matter what such a belief may be, he must rise in consciousness to the perception of the pure stream of Life which is unconditioned, unhampered, and unimpaired in Its movement. He must see through the apparent condition, which is real enough so far as it goes, to the Reality, which is perfect.

Wherever possible, the practitioner should explain these principles to the patient and instruct him in the proper use of the Laws of Mind. When this is not possible, or when it is inadvisable, because of certain intellectual barriers which the patient has, the practitioner often does better to work within himself entirely for his patient.

Because of the unity of the Mind Principle nothing is absent from It. The practitioner, then, mentioning the name of the



patient, is present with him in Spirit. Disregarding the physical absence of the patient, the inner awareness which the practitioner arrives at will tend to objectify itself

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through the patient, wherever he may be.

### PERSONAL LESSON

I am an effective practitioner using the creative Law of Mind in such degree as I absolutely believe in It. I have complete faith that It will instantly respond to me. If I am working for myself I must know that I am rooted in pure Spirit, in perfect Life, and in absolute Being. If I am working for someone else, I need merely mention his name, and, stating that my word is for him, arrive at the same realization with the definite intention that this recognition will operate through him.

Any idea of the physical absence or physical presence of my patient must be put out of my thought. My sole and whole endeavor is to understand his spiritual perfection; to rise above the appearance of his condition to a realization that he is rooted in pure Spirit and that he now has perfect Life. It is unnecessary for me to wonder how my treatment is to reach him, since there is but One Mind in which everyone exists.

In spiritual mind healing my whole endeavor is to arrive at a conclusion of perfection. My treatment is my contemplation of this Perfection as now flowing through myself or through my patient. If, in my treatment, I meet the thought of obstruction, I must immediately remove the belief in the necessity of this obstruction. This is not a matter of mental coercion, but of spiritual conviction.

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Therefore a good part of my treatment lies in meditating upon this spiritual conviction and in contemplating its meaning.

I must have a deep realization and recognition of this Perfection, for no condition can rise higher than its source. I must be certain, then, that the source of my conviction rises higher than any objective fact which would contradict it. This whole process should seem simple to me rather than complex. It should be direct.

In treatment I should be careful to use only those words which have a definite meaning to my own consciousness. There is no secret about this. There is nothing about it that is difficult to understand. It is simplicity itself.

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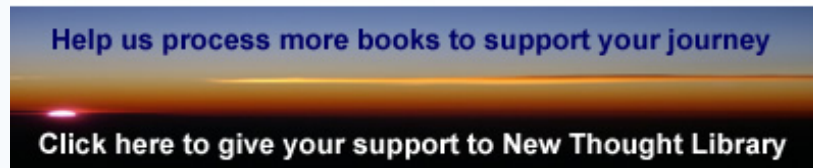
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